

THE PROCEEDINGS OF THE ASSEMBLY OF DIVINES UPON THE THIRTY NINE ARTICLES OF THE CHURCH OF ENGLAND.

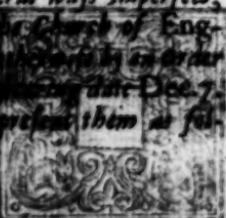
To the honourable house of COMMONS
assembled in Parliament.

The Assembly at their first sitting received an Order from both the honourable Houses of Parliament, bearing date July 5. 1643, requiring them to take into their consideration, the ten first Articles of the 39 Articles of the Church of England, to free and vindicate the same from all pernicious and false interpretations; In obedience whereunto, they forthwith took the said ten first Articles into consideration. Afterward they received another Order for the nine next following ; and accordingly took the same into consideration. But being limited by both the said Orders only to the clearing and vindicating of them ; though we found our selves necessitated for that

A end

(3)

end to make some, yet we made fewer alterations in them
than might be in them, when otherwise we should have
thought fit to have done, if the whole matter had been left
to us without such limitation, concerning many things yet
remaining to be defined, and other expressions also fit
to be changed. And herein we proceeded only to the finish-
ing of fifteen Articles, because it pleased both Houses by an
Order bearing date Octob. 12. 1643, to require us to lay
aside the remainder, and enter upon the work of Church-
Government. And afterward by another Order to employ
us in framing a Confession of Faith for the three King-
doms, according to the Solemn League and Covenant:
In which Confession, we have not left out any thing that
was in the former Articles material, necessary to be re-
tained. Which having finished, and presented to both
Houses, we should have forborn the tendering of these
fifteen Articles (both as a Piece several ways imperfect,
and the whole as relating only to the Church of Eng-
land) but that we were commanded by an Order in the year
of the honorable House of Commons above mentioned Decr. 7.
1646. According whereunto, we present them as fol-
lows.



The

CONFESION OF FAITH
FOR THE THREE KINGDOMS
BY THE CHURCH OF ENGLAND
IN THE REIGN OF KING CHARLES I
1646

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ARTICLE I. Of Faith in the holy Trinity.

Here is but one *a* living and true God *b*, *e* ^aIsai. 46. 9.
 everlasting *c*, without body, parts *d*, or passi- ^bCor. 8.4, 6.
 ons *e*; of infinite power *f*, wisdom *g*, and ^cJer. 10. 10.
 goodness *h*; the maker and preserver of all ^dTheiss. 1. 9.
 things both visible and invisible *i*. And in unity of ^ePsal. 90. 2.
 this Godhead there be three Persons, of one sub- ^fRom. 16. 26.
 stance, power, and eternity; the Father, the Son, ^gDeut. 4. 15.
 and the holy Ghost *k*. ^hJob 4. 24.
ⁱWith Luke 24. 39.
^jActs 14. 13.
^kJames 1. 17.

*f*Jer. 32. 17, 27. *M*ark 10. 27. *g* P^sal. 147. 5. Rom. 11. 33. *h* P^sal. 119. 69. *with Matth.*
 19. 17. *i*Neh. 9. 6. Col. 1. 16, 17. *k*Matth. 23. 16, 17. Matth. 28. 19. *j*Job. 5. 7. *z*Cor. 13. 14.

ART. 2. Of the Word, or Son of God, which was made very Man.

The Son, which is the Word of the Father, be- ^aProv. 8. 22.
 gotten from everlasting of the Father *a*, the very *b* ^bto 31. Job. 1.
 and eternal God *c*, of one substance with the Fa- ^c1. 2, 3, 4.
 ther *d*, took mans nature in the womb of the ble- ^dJob. 3. 40.
 sed Virgin, of her substance: So that two whole ^eRom. 9. 5.
 and perfect natures, that is to say, the Godhead and ^fJob. 32. 5. 1
 the Manhood, were joyned together in one person, ^gHeb. 1. 8. *with*
^hPsal. 45. 6. ⁱGal. 4. 4.
^jJob. 10. 30.

Heb. 1. 3. *e* Joh. 1. 14. Isa. 7. 14. Luk. 1. 35.

A 2 never

^a Isa. 53.14. with never to be divided, whereof is one Christ very
 Matth. 1. 23. God and very Man ^f, who for our salvation suffered
 Rom. 1. 3, 4. most grievous torments in his soul from
 Heb. 13. 8. God ^g, was crucified, dead, and buried ^h, to re-
 & Isa. 53. 10. concile his Father to us ⁱ, and to be a Sacrifice,
 11. Mark 14. not onely for original guilt, but also for all actual
 33. 34. sins of men ^k.
 & 1 Pet. 2. 24.
 Phil. 2. 8.
 1 Cor. 15. 3, 4.
 & Ezek. 16. 63. Rom. 3. 25. 2 Cor. 5. 19. & Isa. 53. 10. Eph. 5. 2. 1 Joh. 1. 7. Heb. 9. 26.

A R T. 3.

As Christ died for us, and was buried ; so it is to be believed, that he continued in the state of the dead, and under the power and dominion of death ⁴, with Act. 2. 24, 25, 26, 27, from the time of his death and burial, until his resurrection ^b : which hath been otherwise expressed Matth. 12. 40. thus, *He went down into Hell.*

A R T. 4. *Of the Resurrection of Christ.*

^a 1 Cor. 15. 4. Christ did truely rise again from death ^s, and
 Rom. 8. 34. took again his body, with flesh, bones, and all things
 Psal. 16. 10. appertaining to the perfection of mans nature ^b,
 with Act. 2. 31. wherewith he ascended into heaven, and there fit-
 Luke 24. 34. & Luke 24. 39. teth ^c, until he return to judge ^d all men ^e at the
 with Joh. 20. 25, 27. general resurrection of the body at the last day ^f.
^g Psal. 68. 18. with Ephes. 4. 8. Psal. 110. 1. with Act. 2. 34, 35. Mar. 16. 19. Rom. 8. 34. ^d Act. 3. 21. Psal.
 110. 1. with 1 Cor. 15. 25, 26. Act. 1. 31. ^e 2 Cor. 5. 10. Act. 17. 31. ^f Exod. 3. 6. with
 Luke 20. 37, 38. Act. 24. 14, 15. 1 Cor. 15. 12, to the end. Joh. 5. 28, 29.

A R T.

ed to make believe that the Father is one God, & the Son another, & the Holy Ghost a third.

A rt. 5. Of the holy Ghost.

The holy Ghost is very and eternal God, of one substance ^a, majestic ^b, and glory with the Father and the Son ^c, proceeding from the Father and the Son ^d.

^a 1 Cor. 6. 19. ^b Job 26.13. Job 33.4. ^c 1 Cor. 12 chap. March 28.19. ^d 2 Cor. 13.14. ^e 1 Cor. 12.11. Eph. 1.17, and 1 Cor. 2.8. with 1 Pet. 4.14. ^f Job. 15.26. Matth. 10.20, and 1 Cor. 2.11, 12. with Gal. 4.6, and Rom. 8.9, and Phil. 1.19. Job. 16.14. Isai. 11.2. Isai. 11.15. Gen. 1.2. ^g 2 Chron. 15.12. ^h 1 Cor. 12.13. ⁱ 1 Cor. 12.14. ^j 1 Cor. 12.15. ^k 1 Cor. 12.16. ^l 1 Cor. 12.17. ^m 1 Cor. 12.18. ⁿ 1 Cor. 12.19. ^o 1 Cor. 12.20. ^p 1 Cor. 12.21. ^q 1 Cor. 12.22. ^r 1 Cor. 12.23. ^s 1 Cor. 12.24. ^t 1 Cor. 12.25. ^u 1 Cor. 12.26. ^v 1 Cor. 12.27. ^w 1 Cor. 12.28. ^x 1 Cor. 12.29. ^y 1 Cor. 12.30. ^z 1 Cor. 12.31. ^{aa} 1 Cor. 12.32. ^{bb} 1 Cor. 12.33. ^{cc} 1 Cor. 12.34. ^{dd} 1 Cor. 12.35. ^{ee} 1 Cor. 12.36. ^{ff} 1 Cor. 12.37. ^{gg} 1 Cor. 12.38. ^{hh} 1 Cor. 12.39. ⁱⁱ 1 Cor. 12.40. ^{jj} 1 Cor. 12.41. ^{kk} 1 Cor. 12.42. ^{ll} 1 Cor. 12.43. ^{mm} 1 Cor. 12.44. ⁿⁿ 1 Cor. 12.45. ^{oo} 1 Cor. 12.46. ^{pp} 1 Cor. 12.47. ^{qq} 1 Cor. 12.48. ^{rr} 1 Cor. 12.49. ^{ss} 1 Cor. 12.50. ^{tt} 1 Cor. 12.51. ^{uu} 1 Cor. 12.52. ^{vv} 1 Cor. 12.53. ^{ww} 1 Cor. 12.54. ^{xx} 1 Cor. 12.55. ^{yy} 1 Cor. 12.56. ^{zz} 1 Cor. 12.57. ^{aa} 1 Cor. 12.58. ^{bb} 1 Cor. 12.59. ^{cc} 1 Cor. 12.60. ^{dd} 1 Cor. 12.61. ^{ee} 1 Cor. 12.62. ^{ff} 1 Cor. 12.63. ^{gg} 1 Cor. 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12.642. ⁿⁿ 1 Cor. 12.643. ^{oo} 1 Cor. 12.644. ^{pp} 1 Cor. 12.64

ved, we do receive, and acknowledge them to be given by the inspiration of God, and in that regard to be of most certain credit, and highest authority.

A R T. 7. Of the Old Testament.

^a Acts 26. 22,

23. ^b Gen. 3. 2.

Luke 24. 44.

Rom. 3. 31.

Gal. 3. 21,

23, 24.

^b Gen. 3. 15.

Gen. 22. 18.

With Gal. 3. 8.

14. ^c Cor. 10.

2, 3, 4. Luke 1.

69, 70. Acts.

3. 24. ^d Mat.

53 chap.

^e Dan 9. 17.

Rom. 6. 34.

1 Joh. 2. 1.

Heb. 7. 25.

^f 1 Tim. 2. 3.

Joh. 14. 6.

^d Gal. 4. 4, 5.

Acts 20. 18.

Phil. 2. 7, 8.

^g Acts 26. 6, 7.

Rom. 4. 11.

Gal. 3. 9. Heb.

11. 10, 16, 35.

^f Gal. 4. 9, 10. Col. 2. 15, 17. ^g Heb. 9. 9, 10.

Dent. 17. 8, 10, 13. Rom. 13. 1, 3, 7, 13, 14. Pet. 2. 13, 14.

^b Matth. 5. 17, to the end.

Rom. 13. 8, 9, 10.

Ephes. 6. 1, 2, 3. Jam. 2. 8, 9, 10, 11, 12. Rom. 7. 23. Rom. 7. 31. Matth.

7. 12.

The Old Testament is not contrary to the New, in the doctrine contained in them ^a, for both in the Old and New Testament everlasting life is offered to mankind by Christ ^b, who is the only Mediator between God and man ^c, being both God and Man ^d. Wherefore they are not to be hearsed, which stign, that the old fathers did look only for temporary promises ^e.

Although the Law given from God by Moses, as touching Ceremonies and Rites, do not bind Christians ^f, nor the Civil precepts given by ^g states, such as were peculiarly fitted to the Commonwealth of the Jews, are of necessity to be received in any Common-wealth ^g: yet notwithstanding no Christian man whatsoever is free from the obedience of the Commandments which are called Moral ^h. By the Moral Law we understand all the ten Commandments taken in their full extent.

A R T.

the right hand on galleries above
fray

A R T. 8. Of the three Creeds.

The Creeds that go under the names of the *Nicene Creed*, *Athanasius Creed*, and that which is commonly called *The Apostles Creed*, are thorowly to be received and believed, for that they may be proved by most certain warrant of holy Scripture.

A R T. 9. Of Original, or Birth-sin.

Original Sin standeth not in the following of *Adam*, as the Pelagians do vainly talk d. But, together with his first sin imputed e, it is the fault and corruption of the nature of every man, that naturally is propagated from *Adam* f, whereby man is wholly deprived of Original righteousness g, and is of his own nature inclined onely to evil h. So that the lust of the flesh, called in Greek *σπονδας σαρκος*, which some do expound the Wisdom, some Sensuality, some the Affection, some the Desire of the flesh, is not subject to the Law of God i, and therefore in every person born into this world, it deserverteth Gods wrath and damnation j. And this infection of nature doth remain, yea in them that are regenerate k, whereby the flesh lusteth always contrary to the Spirit l. And although there is no condemnation for them that are regenerate and do l Gal.5. 17.

has

*Rom.3.12. do believe k ; yet the Apostle doth confess that
ah.3.18. concupiscence and lust is truly and properly
Rom. 7.17. sin l.*

A R T. IO. Of Free-will.

The condition of man after the fall of *Adam*,
is such, that he cannot turn or prepare himself,
by his own natural strength and good works, to
faith and calling upon God s ; wherefore we
have no power to do good works pleasing and
acceptable to God b , without the grace of God
by Christ , both preventing us, that we may
have a good Will , and working so effectually in
us, as that it determineth our Will to that which
is good r , and also working with us when we
have that will unto good d .
*Ezek. 14. 19.
20. Ezek. 36.
26. 27. Jer.
31.32.33. with
Heb.8.10.13.
Phil.2.12.13. Job.6.45. Eph.1.19.20. 1 Cor.4.7. #Heb.13.21. Phil.2.6. Heb.12.2.
1 Pet.5.10. 1 Thes.5.23.24. 1 Kings 8.57.58.*

A R T. II. Of the Justification of man before God.

We are justified, that is, we are accounted righteously before God , and have remission of sins a ,
not for nor by our own works or deservings b ,
but freely by his grace c , only for our Lord and
Saviour Jesus Christ's sake d , his whole obedience
and satisfaction being by God imputed unto us e ,
*Rom.4.5,6,7
Psal.32.1,2.
Rom.3.20.
Gal.2.16.
Gal.3.10,11.
Phil.3.9.
Rom.3.24.
Tit.3.7. d Rom.3.24.25. Rom.5.1. 2 Cor.5.18,19. e Rom.5.9,17,18,19. Rom.3.25,26.
Rom.4.6,24. 2 Cor.5.21.*

and

and Christ with his righteousness, being apprehended and rested on by faith onely f. The Doctrine of Justification by Faith onely, is an wholesome Doctrine, and very full of comfort g: notwithstanding God doth not forgive them that are impenitent, and go on still in their trespasses h.

f Rom. 3.22,
25, 26, 28.
Gal. 2.16. 16.
28. 16. with
Rom. 9. 33. and
1 Pet. 2. 6.
Phil. 3. 9.
g 2 Tim. 1.13.
Rom. 5. 1, 2, 3,

i. Rom. 15.13. 1 Pet. 1.8. b Psal. 68. 20, 21. Exod. 34. 6, 7. Luke 13. 3, 5.

A R T. 12. *Of good works.*

Good works, which are the Fruits of Faith a, and follow after Justification b, cannot put away our sins c, and endure the severity of Gods Judgement d; yet are they, notwithstanding their imperfections e, in the sight of God pleasing and acceptable unto him in and for Christ f, and do spring out necessarily of a true and lively Faith g, insomuch that by them a lively Faith may be evidently known, as a tree discerned by the fruits h.

a Gal 5. 6.
b Jam. 2.17, 18.
c Tit. 2. 14.
d Tit. 3. 7, 8.
e Eph. 6. 9, 10.
f Rom. 3. 20.
g Rom. 4. 4.
h to g. Dan. 9.
18, 19.
i Neh. 13. 22.
j Psal. 143. 2.
k Job 9. 14, 15.
l 19, 20.

e Exod. 28. 38. Rev. 8. 3, 4. f 1 Pet. 2. 5. Heb. 12. 16, 20, 21. Col. 1. 10. Phil. 4. 18. g Jam. 2. 26. i Joh. 1. 4. b Jam. 2. 18, 22. Joh. 15. 4, 5. i Joh. 2. 3, 5. Matth. 12. 33.

A R T. 13. *Of Works before Justification.*

Works done before Justification by Christ, and Regeneration by his Spirit, are not pleasing unto God a, forasmuch as they spring not of Faith b.

a Tit. 1. 15, 16.
b Matth. 7. 15,

Rom. 8. 8. Prov. 15. 8, 26. Prov. 21. 27. Rom. 3. 12.

B

in

^a Heb. 11. 4, 5. in Jesus Christ ^b ; neither do they make men meet
^c Gal. 4. 6. to receive grace , or (as the School-Authours
^{c, d} Tim. 1. 9. say) deserve grace of congruity ^c ; yea rather,
^e Joh. 1. 13. for that they are not done as God hath willed
^f 4 Rom. 8. 7. 8. and commanded them to be done , they are sin-
^g ful ^d.
^h 1 Cor. 10. 13. Let not sin so en

A R T. 14. Of Works of Supererogation.

Voluntary Works besides , over and above
 Gods Commandments , which they call *Works of Supererogation* , cannot be taught ^a without arro-
^a Matth. 5. 48. gancy and impiety ^b : for by them men do de-
^b Mar. 12. 30, 31. clare that they do not only render unto God
^c Phil. 4. 8. 9. as much as they are bound to do ; but that they
^d Job 9. 2, 3. 20, 21. Phil.
^e 143. 2. Prov.
^f 20. 9. Phil. 3.
^g 8, to 15. do more for his sake then of bounden duty is re-
^h quired : whereas Christ saith plainly , *When you
ⁱ have done all those things that are commanded you , say , We
^j with ver. 7. 8. are unprofitable servants , we have done that which was our
^k duty to do .*

A R T. 15. Of Christ alone without sin.

Christ in the truth of our nature , was made
^a like unto us in all things , sin only excepted ^b ,
^c Heb. 2. 17. with
^d Heb. 4. 15. from which he was clearly void both in his flesh
^e Luke 1. 35. and in his spirit ^f : he came to be the Lamb
^g with Act. 3. 14.
^h Joh. 14. 30. 2 Cor. 5. 21. Heb. 2. 26.

without

without spot, who by sacrifice of himself'd once ^{c i Rom.3.19.}
 made ^e, should take away the sins of the world ^f; ^{d Eph.5.2.}
 and sin (as Saint John saith) was not in him ^{g. Heb.9.26,28.}
 But all we the rest, although baptized and re- ^{f Job.1.29.}
 generate, yet offend in many things; and if we say ^{h. 1 Joh.3.3.}
 we have no sin, we deceive our selves, and the truth is
 not in us ^{i. b Jam.3.2.}
^{i. 1 Joh.1.8,10.}

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 HENRY ROBROUGH *Scriba.*
 ADONIRAM BYFIELD *Scriba.*

FINIS.
